

Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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The following notice of *John Welsh*, an eminent minister of the times of the reformation in Scotland, and the son-in-law of John Knox, is copied from the work recently published in Edinburgh, "History of Revivals of Religion in the British Isles, and especially Scotland."

JOHN WELSH.

Mr. John Welsh, who was the son of a gentleman in Nithsdale, was, in boyhood, the cause of much affliction to his parents. Those fine mental energies which, when sanctified by the Divine Spirit, made him a man eminent for faithfulness in the church, in his unsanctified days led him to various and strange excesses; and so strong was the spirit of adventure in him, that he actually joined himself for a short time to the thieves who dwelt on the Debateable Ground on the English Borders. His father received him again, after much entreaty by a female friend who acted as mediator, and he went to college by his own desire, having said that if he should break off again, he would be content that his father should disown him forever. He soon became a student of great promise, and selected the ministry as the profession of his choice. His first charge was at Selkirk, and though but a short time there, his ministry in that place was not without fruit, though "he was attended by the prophet's

shadow, the hatred of the wicked." A boy in the house where he boarded was so affected by his holy conduct, that till his old age he never forgot it. It was Mr. W.'s custom on going to rest to lay his plaid above his bed-clothes, so that when he arose to night prayers he could cover himself with it. He used to say he wondered how a Christian could lie in bed all night and not rise to pray. From the beginning of his ministry to his death, he reckoned the day ill spent if he staid not seven or eight hours in prayer.

He was for a short time in charge of the parish of Kirkcubright, and was transported to Ayr in 1590, where he continued till he was banished. The generation that had profited under the preaching of Wishart had passed away, and as was to be expected in such a period of false doctrine, their faith had expired with them, so that John Welsh found the hatred to godliness so great that no one would let him a house, and he was thankful for a time to find shelter under the roof of Mr. John Stewart, a merchant, who was some time provost of that borough, a man still had in remembrance as an eminent Christian, who was a great comfort and assistance to his young minister. On his first entrance on his charge there, Ayr was the seat of faction and of bloody feuds, so that no one could walk the streets in safety; and Mr. Welsh there, like Bernard Gilpin on the Borders, was often obliged to rush between parties of fighting men, in the midst of bloodshed, his head shielded by an helmet, but with no weapon but the message of peace. He adopted this singular practice, which was doubtless recommended by the custom and spirit of the times, and its success prevents us from stigmatizing it as whimsical. After having, by his personal interference, terminated a skirmish, and done what he could to pacify the angry passions of the combatants, he was accustomed to cause a table to be spread in the street, and beginning with prayer, he prevailed on them to eat and drink together, concluding the whole by singing a psalm.

He was most diligent in labor, never preaching less than once every day; and having a strong constitution, he was enabled to devote all the hours he required to prayer and study, without diminishing his time for exertion among his people. "But if his diligence was great," says his biographer, "so it is doubted whether his sowing in painfulness, or his harvest in success, was greatest. For if either his spiritual experience in seeking the Lord, or his fruitfulness in converting souls be considered, they will be found unparalleled in Scotland, and many years after Mr. Welsh's death, Mr. David Dickson, at that time a flourishing minister at Irvine, was frequently heard to say, when people talked to him of the success of his ministry, 'the gleaning grapes in Ayr, in Mr. Welsh's time, were far above the vintage of Irvine in his own.' Mr. Welsh's preaching was spiritual and searching, his utterance tender and moving. He did not much insist upon scholastic purposes, and made no show of his learning. One of his hearers, who was afterwards minister at Muirkirk, said that a man could

hardly hear him without weeping, his mode of address was so affecting. Sometimes before he went to preach he would send for one or two of his elders, and tell them he feared to go into the pulpit, because he found himself so deserted; he would desire them to pray, and then he would venture to the pulpit. These painful exercises, which were so calculated to empty him of self, it was observed, were ordinarily followed with unusual assistance. He would retire to the church of Ayr, which was at some distance from the town, and not find it an irksome solitude to spend the whole night there in prayer. His choice of this place does not seem to have arisen from any superstition about its being a sacred edifice; but he thus obtained liberty to give full expression to his strong emotions, and prayed not only in an audible, but often in a loud voice. His wife, who was an excellent woman, a daughter of John Knox, not unfrequently sought him in his midnight watchings, and has found him lying on the ground, and weeping and wrestling with the Lord. On one of these occasions, when his wife found him overcharged with grief, he told her he had that to press him which she had not,—the souls of three thousand to answer for, while he knew not how it was with many of them. And at another time when she found him alone, his spirit almost overwhelmed with anguish and grief, upon her serious inquiry he said, that the times that were to come upon Scotland were heavy and sad, though she might not see them, and that for the contempt of the gospel.*

"On a certain night, being under an extraordinary pressure of spirit to pour forth his heart to God, he left his wife in bed, and going out to a garden spent most of the night in that exercise. His wife becoming at last uneasy, went to seek for him, but missing him in his ordinary place, entered other gardens by such passages as she knew; at last she heard a voice, and drawing near to it, could hear him speak a few words with great force and fervency, accompanied with audible expressions of inward anguish, which were these, 'O God, wilt thou not give me Scotland? O God, wilt thou not give me Scotland?' She being afraid to interrupt him, went back, and heard not the close. At length he came home, and having returned to bed, his wife began to reprove him for his unmercifulness to his own body, and then inquired what it was that he prayed for, telling him that she had overheard him. He replied that she had better have been in bed, but since she heard, he would tell her that he had endured a great fight for Scotland this night; and hardly could he get a remnant reserved, 'yet,' said he, 'He will be gracious.'

"Another night he arose, but went not out of doors, but in a chamber travailed and groaned so that his wife several times called him to bed. He, however, waited his time, and when he came she began a modest exposition with him for tarrying. 'Hold thy peace,' said he, 'it will be well with us, but I shall never preach another preaching in Ayr.' He fell asleep, and before he awakened the messenger was come who carried him prisoner to the castle of Edinburgh.†

These examples of Mr. Welsh's earnest importunity in prayer, show us what must have been his influence in his day. In our less exciting times, there are those who impute to John Welsh "monkish austerities," as if a man could not arise in the night to prayer, but at the summons of a midnight vesper bell, and for the purpose of telling a certain portion of his rosary. If we consider his early history, we shall find that he was no monk either in his own person and practice, or in the training of his pious father. His own spiritual condition, and the state of his church, are not without precedent in Scripture, for Judah exhibits the same experience. "With my soul have I desired thee in the night; yea, with my spirit

within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."‡ It was a time of judgment and sore trial for the church of Scotland, when her faithful pastors were spared to their attached flocks only by sufferance, and were in hourly danger of arrest, imprisonment and banishment. Instead then of speaking of enthusiasm and fanaticism, let us rather consider, that if he were beside himself it was in zeal for God, and if he were sober or dejected, it was for the service of his people and of his country. We ought to reverence the character guided to superior spiritual attainment by means of divine judgments, and contemplate him as one of the few righteous for whose sake, and in answer to whose intercessions, our church has been preserved to us.

Mr. Welsh, and Mr. Forbes, another great witness for the truth in those days of trial, were in 1606, sentenced to die at the assize at Linlithgow. While under that sentence Mr. Welsh wrote in the following exalted strain of joy to his friends the Melvilles, then in London. "Dear brethren, we dare say by experience, and God is witness we lie not, that unspeakable is the joy that is in a free and full testimony of Christ's royal authority—unspeakable is the joy of suffering for his kingdom. We had never such joy and peace in preaching it, as we have found in suffering for it. We spoke before in knowledge, we now speak by experience, that the kingdom of God consists in peace and joy. * * * Our joy has greatly abounded since the last day" (the day of their sentence of death,) "so that we cannot enough wonder at the riches of his free grace, that should have vouchsafed such a gift unto us, to suffer for his kingdom, in which there is joy unspeakable and glorious, and we are rather in fear that they" (the sufferings) "be not continued, and so we be robbed of further consolation, than that they should increase. Surely there is great consolation in suffering for Christ; we do not express unto you the joy which our God hath caused to abound in us."

His preaching in prison, both in Edinburgh and Blackness, was not without fruit—and we find his friend John Stewart following him to his place of confinement, with the love that became him to such a servant of their blessed Lord.

James VI. was induced to commute their sentence of death into banishment, probably because of his aversion to shed the blood of one whose reputation was so high, and whose labors were so had in reverence of the church. He therefore retired into France, and there learned quickly to preach in the French language, and was honored to bear witness to the truth before the King and his court, and to win a rich harvest of souls.

After some time he obtained leave to return to England, and languished in London till he died. The King was often entreated to suffer his return to Scotland on account of his health, but he never granted this boon. He was afflicted with languor and great weakness in the knees, occasioned by his continual kneeling at prayer; so that though he was able to walk, yet he was wholly insensible in them, and the flesh became hard and horny. King James had been much importuned to suffer him to preach, but always refused the request till he was become so weak that his friends thought it impracticable. Yet as soon as he obtained permission, "he greedily embraced this liberty, and having access to a lecturer's pulpit, he went and preached both long and fervently, which was the last performance of his life; for after he had ended his sermon he returned to his chamber, and within two hours, quietly and without pain, resigned his spirit into his Maker's hands, in 1622, having lived fifty-two years."

During his prolonged time of languor and feebleness,

* Fleming's Fulfilling of the Scriptures, vol. 1. p. 364.

† Ibid. vol. i. p. 361.

* Isaiah, chap. xxvi. 8, 9.

† Are not able to.

he was so filled and overcome with the sensible enjoyment of God that he was sometimes overheard in prayer to use these words, "Lord, hold thy hand, it is enough, thy servant is a clay vessel and can hold no more."

The Josiah Welsh who was minister of Temple Patrick in the north of Ireland, and one of the happy society of ministers who were the instruments of the revival there in 1629, was the son of this man, and the heir to his father's graces and blessings.

Extract from Mr. Parker's letter to the Sabbath School of the First Church in Hartford.

"There is one thing respecting which I have not written to any one, which I think will be interesting to you. I refer to the Chinese New Year, which commences on the 19th of our January. At this time the Chinese have a festival of one week or more. They do no work—the shops and stores which are accustomed to be opened upon the Sabbath as much as any other day, are now closed. New papers, containing the man's name or business, are put upon the doors, the tables before each idol or picture in every house, is loaded with fruits, sugar cane, betel nuts, oranges, candies, flowers, large wax candles and incense. At sunset the evening before new year's day, men and children begin to fire their crackers, (such as boys in America, fire upon training-days) beating their gongs, and playing upon various instruments of music and jargon. The next day commence the gambling parties. Seemingly every fourth or fifth house in each street, contained one, where ten, fifteen, thirty, or it may be in some places one hundred, would be assembled to gamble, smoke opium, and quarrel. But it would interest you most to hear what a time it is to children. Those who have been nearly or quite naked, and very dirty all the rest of the year, are dressed out in the most extravagant manner, and those whose parents are able have a ride. There are men who keep little coaches to let. These are drawn by men. They are painted very fancifully, and they are of different shapes, some resemble a Chinese junk. The dresses of the children to ride in are kept by the same person, so that the same carriage and dress answer for hundreds of children. This continues as I have mentioned, for many days, during which all is noise and confusion. But for what is all this? perhaps you inquire. It is not because the parents love their children so much, but in this way they hope to please their idol, or imaginary God, and thus secure a favorable year to themselves and their families.

I shall mention a few things, my young friends, to show you how superstitious the Chinese are. According to their belief the God of joy is in the south-west. When a person first sets his foot on the floor, after rising out of bed on new year's morning he should walk towards the god of joy. The god of wealth is directly south, and should be met by those who wish to be rich. The god of mischief is on the north-east and should be avoided. When going out of the door, burn incense from five to seven o'clock; it will be felicitous. If between eleven and twelve at night, it will be ruinous. So you see that all I have described, is probably designed as an idolatrous act. Thus days and years go past, and the great Preserver of their lives and Author of their being is forgotten, and the homage due to Him alone, is given to graven images and fabled gods, and their souls are undone.

Now of one and all, let me ask if you will not think more of the heathen, pray more for them, do more to give them the knowledge of the Saviour of the world and the heaven where he dwells, and where all his followers will soon be. And will not some of you, my Christian friends, evince your gratitude to your Redeemer, and your compassion for perishing souls, by consecrating yourselves upon the missionary altar? On the borders of this dark empire I lift up my eyes and look upon the

abundant harvest, but it is too extensive for my mind to comprehend it all. Where are the laborers? A few are in the field gathering sheaves, and a few others are here preparing to reap. And thanks be to the Master of the vineyard, I hear of some in the academies, colleges, and seminaries of America, who are willing and resolved to come. Are there not some in the Sabbath Schools of America? Yes, I am confident there are many.—Respected superintendents, teachers, pupils, parents, and venerable and beloved pastor, under God, you must decide the answer. Answer it in the affirmative and the two objects of my letter will be accomplished, and the third and paramount will follow, *'the glory of God.'* Renewing my request for an interest in your prayers and accompanying this letter with my own in your behalf,

I am yours affectionately,

PETER PARKER.

AUXILIARY BIBLE SOC. OF SHEFFIELD, ENGLAND.

Extract from a letter lately received from a highly respectable American now traveling in Europe.

Sheffield Oct. 7, 1836.

My Dear Sir.—We are now passing a few days at this place, noted for its fine cutlery and plated ware.

We yesterday attended a meeting of the Auxiliary Bible Society of Sheffield. There was a goodly number present. The meeting was addressed in short speeches by some of the influential and wealthy townsmen and afterward by several clerical gentlemen of the established Church and dissenters. Among the speakers was Mr. Montgomery the Poet, who seemed to take a strong interest in the subject before the Society. But the most interesting and the chief speaker was the traveling agent of the Parent Society in London, the Rev. Mr. Acworth, whose business it is to meet the branch societies, to represent the condition, doings, and wants of those, who have been so actively engaged in circulating throughout the reading world and in so many languages, the sacred Scriptures. He paid a just tribute to the American Bible Societies with whose doings he appeared to be well acquainted. During the thirty years that this great engine has been in operation the multiplication of the sacred volume had probably equalled that of all the preceding seventeen centuries since the promulgation of the gospel. Mr. A. adverted to the efforts and predictions of Voltaire and Gibbon, and stated that having lately come from Switzerland he had the satisfaction of seeing the apartments of the former occupied as a repository for Bibles and religious tracts, and that of the latter consecrated to similar objects. He told us that he preached in Italy to a Protestant congregation while sentinels stood at the door to prevent the entrance of Catholics; that he had inquired at most of the bookstores in Rome for a bible in the language of the country and was told that such mystical books were forbidden to be sold by the Papal Government. He showed us at the same time a little piece of paper in the shape of a female foot which was distributed and sold in immense numbers, purporting to be the exact print of the sole of the Virgin Mary's foot, proclaiming 300 years indulgence to such as would purchase and kiss it and say so many ave marias. A more encouraging prospect was presented in Spain. Altho' the late ministers refused to allow the British Bible Society to distribute Spanish Bibles, leave had lately been obtained to this effect and the countenance of the archbishop secured; a great and unexpected triumph. Spain has yielded at last, and suffered herself to be placed under this healing, all-powerful influence, after very considerable progress had been made in Hindostan, Siam, and China, and even among the colored tribes of Africa. Mr. A. mentioned among the contributions to the Parent Society a considerable sum that had been forwarded from the interior of Africa; another very respectable in

amount from Botany Bay, the chief agent in forming the Society having been a convict. A valuable donation was received from Hayti in a shipment of the best coffee that the island afforded. This was in acknowledgement of a large number of Testaments together with the Psalms which were sent out from London in a ship owned by Jews, who had the liberality to render the society and the cause this service without charge. During the last year Mr. A told us that 100,000 copies of the bible were sent out and distributed among the liberated slaves of the West Indies, the only condition of receiving a copy being a certificate that the individual was able to read. On the day appointed for the distribution the colored people in their eagerness to possess the sacred volume assembled before day light, and on receiving the invaluable present, departed singing,

'Holy Bible, Book divine,
Sacred treasure, thou art mine.'

POPERY IN BRAZIL.

The following is an extract from the Report of Mr. Spaulding, a Methodist Missionary, published in the Advocate and Journal.

I could not have believed, previously to my coming among them, how grossly immoral, how licentious are their lives. In the States, the Catholic priests are angels in comparison of their brethren here. If we may judge of what Miss Reed and Maria Monk have said of them, from what every body knows to be facts here, all they have said is true. Though they are sworn to an eternal state of celibacy, yet, many of them have large families, and are not ashamed! A bill has been introduced to parliament, during the present session, praying to throw off the yoke of celibacy altogether. And the greatest argument urged in support of it, is, to redeem and save the morals of the clergy and the people. Another bill of great moment has been presented, viz: to break off all connection with the pope of Rome. This probably grew out of the conflicting controversy between the Catholics of this country and the pope, concerning the ordination of a bishop which his holiness refuses to confirm, of which you have doubtless heard before.

It is not at all likely that either of them will be obtained this session, and perhaps not for years. But they can but awaken thought and investigation, which will elicit light, the thing they most of all things need. Nothing can be more certain than that as light increases, the splendor of their processions, the merit of their extravagant decoration of churches, the pompous exhibition of their images and saints, and the imposing grandeur of the aerial explosions of their nightly fire-works, will lose their effects upon the gazing and over awed multitude. Indeed this in some measure is the effect already. A short time since I was present at the celebration of—formerly—one of their most popular feasts in honor of the Virgin Mary. There might be three or four thousand people together, but there was nothing to be seen or heard of interest, more than a common muster, except the stately appearance of the emperor, his two sisters, and their suit, and even that was much less imposing than I expected to have seen. It forcibly struck me as a failure. The emperor is a most interesting lad of about eleven years. Judging from a small distance his form is apparently without defect. His countenance indicated perfect innocence. His eye beamed with mildness and intelligence, bespeaking benevolence and good will to all. I am quite sure that no one could see him without falling in love with him. He was, however, evidently much agitated. As he ascended the flight of steps leading to the church, his countenance changed, he hesitated, stopped, and looked round with solicitude, but being assured that no harm should come to him, he appeared composed and passed on.

My heart, deeply affected, involuntarily went up to

the God of nations, in prayer for his long life and prosperous reign. I am told, a few years since, thousands of miliries would have been expended on such an occasion in the fire works; but now I presume there were not hundreds. Light is increasing, and the flummies of Catholicism are falling into disrepute. The whole world know there is nothing they so much dread as light; especially the light of the Holy Bible; for nothing so effectually exposes their ignorance, absurdities, and wickedness. Hence they have ever done what they could to keep the Scriptures from the people. The Lord lay not this sin to their charge, for they know not what they do.

There is yet one thing in the history of this whole subject which deeply affects me, as it will you, and must all true friends of mankind. It is this—while the people are losing their faith in traditions, processions, image worship, and finally the whole system of Romanism, instead of falling in love with the pure and undefiled religion of Christ, they quite overlook it. So far as I have been able to learn, they are fast merging toward the heartless, bottomless, hopeless, and Godless system of infidelity. This is a circumstance of infinite moment. There have been christians among Catholics—there may be solitary individuals now; but there never was, and never can be among deists. I am quite satisfied that the time is coming when this people will be either Christians or infidels. They will not always remain Catholics. And under God it is for christians to determine which: (I say christians, for a wicked Protestant is no better than a wicked Catholic; he will be damned as soon and as long.) But it must be obvious to all, that to accomplish a general reform, will require time, and the exercise of the greatest wisdom of the wisest men, and the greatest charities of the church both in her ministry and membership. And then, were our confidence in an arm of flesh, or in any created, dependent, or delegated being, we must forever despair of success. But our trust is in the living God, who made heaven and earth. In his name will we set up our banners. For he has authorized us to look forward to those great and glorious days, when the triumphs of his kingdom shall become universal in all the earth—when a nation shall be born to God in a day,—when all shall know the Lord, &c. &c. It is on such promises as these we fix our foot, here we stand, and here we rejoice in hope of the glory of God. Nothing is too hard for Omnipotence. He can easily level the highest mountain, elevate the deepest vale, and straighten the most crooked way.

Let us gird on our heavenly armor; let us trim our lamps; let us work while the day lasts, the night cometh when no man shall work.

JUSTICE SPAULDING.

Rio de Janeiro, S. A. Sept. 1, 1836.

THE SCHWENKFELDERS.

We find the following in the Weekly Messenger of the German Reformed Church. It is a letter written to the editor of it by Mr. J. Schulyb, a minister of that denomination which is quite respectable one in this country.

SCHWENKFELDERS, are a denomination of christians, so called after Casper Schwenkfeld-von Ossing, a noted nobleman, in the sixteenth century. He was born in the year of our Lord, 1490, in the principality of Liegnitz, in Silesia. He studied several years at Cologne and other universities; after this he was taken in service by the Duke of Munsterberg and Brieg, until he was disabled by bodily infirmities from attending to the business of that court. He then applied himself to divinity. About this time the Reformation commenced in Germany, which attracted his whole attention. The chief Reformers, Luther, Melancthon, &c., he held in high esteem, but was decided in his opinion, that they still held several relics of Popery in their doctrines. He differed from Luther about the Eucharist, in which he could not agree

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with him that the body and blood of Christ were materially present in the Lord's supper whether in bread or wine. The words of Christ, Matt. 26: 26, 28, "This is my body,"—"This is my blood," he took in this sense: That as bread and wine are a substantial nourishment of our bodies in this natural life, so were likewise the body and blood of our Saviour a substantial nourishment to the souls of the faithful in the new spiritual life received from above. The object of this supper, among christians, should be the remembrance of their Saviour's unbounded love, and to show forth his death.

Schwenkfeld wrote 12 questions to Luther, concerning the impanation of the body of Christ, which he answered in his usual rough style; told him that he should not irritate the Church of Christ; that the blood of those he should seduce would fall upon his head. Notwithstanding this, he still expostulated with Luther, and desired a candid examination of his arguments, which so irritated Luther, that he wrote a very indecent maledictory letter to Schwenkfeld. He wrote about 90 Treatises and Pamphlets in German and Latin, on religious subjects, most of which were printed, and are yet extant, though whole editions were confiscated and destroyed. He had an extensive correspondence all over the empire, with persons of every rank and description. The principal part of his letters were printed, whereof three large folio volumes are yet left. In his writings he displayed a penetrating judgment, with a true christian moderation. He often declared, in his writings, that it was by no means his object to form a separate church, expressing an ardent desire to be serviceable to all christians, of whatever denomination; but his freedom in giving admonition to those whom he thought erroneous, brought on him the implacable enmity of Protestants and Papists. His writings were forbidden to be printed. Such as were printed were often confiscated and destroyed; and his person was in danger from his persecutors. He died in the city of Ulm, 1562, in the 72d year of his age. His learning and exemplary piety are generally acknowledged, even by his bitterest antagonists. The above particulars, with many others, can be found in the impartial Church Histories of G. Arnoldus, M. Salig, etc., and are produced from authentic documents.

After his death there were numbers of people, in different parts of Germany, who thought themselves convinced that his doctrine was right and orthodox. They were generally called Schwenkfelders, and were every where reproached and persecuted, at the instigation of the established clergy. The greatest number of them were in Silesia, particularly in the principalities of Liegnitz and Jawr. The established clergy there, being Lutherans, used every intrigue to oppose them; in particular, if they assembled for religious worship, they were thrown into prisons and dungeons, where many of them perished. Such was very often their fate. In 1719 the Jesuits thought the conversion of the Schwenkfelders an object worthy of their attention. They sent missionaries to Silesia, who preached to that people the faith of the Emperor. They produced imperial edicts, that all parents should attend the public worship of the missionaries, and bring their children to be instructed in the holy Catholic faith, under severe penalties. The Schwenkfelders sent deputies to Vienna to solicit for toleration and indulgence, and though the Emperor apparently received them with kindness and condescension, yet the Jesuits had the address to procure another imperial edict, ordering that such parents as would not bring every one of their children to the missionaries for instruction, should at last be chained to the wheel barrow, and put to hard labor on the public works, and their children should, by force, be brought to the missionaries. Upon this, many families fled in the night into Lusatia, and other parts of Saxony, leaving behind them their effects, real and personal, (the roads being beset, in the day time, to stop all emigrants.) Of these, in 1734, a number emigrated over Altona and Hol-

land, into Pennsylvania, where they settled, and formed themselves into a religious society. The last mentioned edict was not put in its fullest rigor by the missionaries till after the death of Charles VI., when another edict was published, which threatened the total extermination of the remaining Schwenkfelders, from which they were then unexpectedly relieved by the king of Prussia making a conquest of all Silesia, who immediately published an edict, in which he recalled all those Schwenkfelders that were emigrated, and promised them their estates, with toleration and protection, not only in Silesia, but in all other parts of his dominions; but none of them ever returned who emigrated over to Pennsylvania—still they held up an important correspondence with their European friends, near half a century.

From Malcolm's Journal.

A KAREN VILLAGE.

Two day's journey from Tavoy, a considerable number of Karens have formed into a Christian village; the heads of every family being members of the church.—They now amount to about two hundred. By the aid of the missionaries, they have obtained goats, bullocks, oil-mills, seeds, &c.; and have ceased their wanderings, and acquire very many comforts to which their countrymen are strangers. Cleanliness in which Karens are universally very deficient has been attained in no small degree. The men raise plenty of cotton, and the women apply themselves to spinning and weaving, and furnish their families with a change of raiment. They now wash their garments often, which they scarcely ever before did. The ground under their houses, which used to be a receptacle for filth and vermin, is swept out clean every Saturday afternoon, and the rubbish burnt. On Sunday they come to public worship perfectly clean, and the sight would please the most fastidious American eye.

But it is the spiritual change visible at Mattah, (the name of their village, importing literally 'City of Love,') which is most delightful. Punctual in all public services, they fill a large zayat on the Sabbath, and manifest a decorum and devotion far superior to any thing ordinarily seen in America. Being a musical people, and having a book of over a hundred hymns, composed by Mr. Mason, they almost without exception unite in the singing, and to my ear their psalmody was correct and sweet. After a prayer or benediction, they all uttered an audible 'Amen,' remained on their knees, for the space of half a minute, and retired in perfect silence. Mrs. Wade has been in the habit of holding a daily prayer meeting with them at sunrise. Almost every morning, before daylight, many have gathered at the zayat, and commenced singing hymns. As soon as Mrs. Wade is seen issuing from her door, they strike the gong, and presently the multitude come together. It is remarkable, that not one man or woman refuses to pray when called upon. On Sunday, a Sunday school is held in the morning, at which all the children of proper age attend; those that are not professors being formed into one company, and the others into another, superintended by the missionary and his wife alternately. Public worship and preaching are held morning and evening. The afternoon is often employed in baptizing, or administering the communion, and when this is not the case, prayer meetings are held at the houses of the sick. Some fifty or more members of the church live at different distances in the country, as far as five or six miles. These attend punctually, generally walking in on Saturday afternoon, that they may lose no part of the blessed day.

It will of course be supposed that this people, so lately wild and wandering, without books, without even the forms of religion, and furnished as yet with no part of the word of God in their own tongue, but a manuscript

copy of the Gospel of Matthew, would be exceedingly ignorant of the claims of Christianity. They are in deed so. But it is most exhilarating to see the readiness and cordiality with which they enter into the performance of every duty as soon as it is made known to them. Time would fail to describe all the instances which illustrate this remark; but one or two may be named. Mrs. W. had on one occasion read to them the chapter in Matthew which, describing the judgment, speaks of visiting Christ, (as represented in his disciples,) when sick or in prison, &c. They at once saw how regardless they had been of persons under sickness and sorrow; and the very next day began to perform services to the sick, such as they had never thought of doing before. A poor widow, who had a leprosy sort of disease, and a child about two years old similarly affected, were visited by many the very next day. They performed many repulsive offices for her and her child, brought water, cleaned the house, gave them rice and other articles, and so enriched and comforted the poor creature, that she was bewildered with delight. These attentions to her have continued constantly. Another who was bed-ridden with loathsome sores, was attended to in the same way. Since that time, no one has been suffered to want any thing which the rest enjoy. These kindnesses are done with studied concealment, and can be learned only from the beneficiaries themselves.

These generous traits are exhibited in other points. On being told of the persecution of Moung San-lone and others, at Rangoon, and how they had been chained, imprisoned, and excessively fined, they unexpectedly proposed subscribing toward paying his fine and releasing him from prison; and out of their deep poverty actually sent to Rangoon fifty rupees for this purpose. They have built of their own accord, a sufficient house for the residence of their missionary and his family, and a *zayat*. A greater evidence of Christian generosity is seen in their missionary zeal. Those whose abilities as assistants or school masters, warrant the missionaries in sanctioning it, are ever ready to part with their families and go wearisome journeys of six months at a time, among distant villages, where they are utterly unknown, carrying on their backs tracts and food, sleeping on the way in the trees or on the ground, and enduring many privations. Young men, whose services are very important to their aged parents in clearing jungle and planting paddy, are readily spared, and go to various points during the rainy season, teaching school, for which their salary is from three to six rupees a month—half what they could get in other employ. About twenty school masters and assistants are now thus employed. Mr. Mason has in his excursions baptized many converts who were brought to the knowledge of the truth by these assistants. His last journey among the retired villages between Tavoy and Mergui, has been cheered by the reception of a number of such.

The change in regard to temperance is not less remarkable. Unlike the Burmans whose religion utterly forbids strong drink, and who scarcely ever use it, the Karens used it universally, and generally to excess; every family made arrack for themselves, and from oldest to youngest, all partook. Drunkenness, and all its train of horrors, was rife among them of course. But no sooner do any become serious inquirers, and consort with the disciples for further instruction, than they totally abandon the accursed thing. In Matah, therefore, not a drop is made or drank. The children of the very men who were so, are growing up without having tasted or seen it. The consequence to domestic peace and general welfare, may be supposed.

I might add very many interesting facts and incidents which, when related to me, filled me with pleasant thankfulness on their behalf. But I am not drawing a picture, for the sake of exhibiting glowing colors.—
Christian benevolence does not depend for continuance

on success in their endeavors. If it did, however, the town of Matah amid the solitude of the great mountains of Tavoy, exhibits facts which, if they were all the effects our mission could boast, are sufficient to assure the most incredulous of the blessedness of our enterprise.

When our endeavors to do good fail, it is a sweet reward to see those we meant to benefit grateful for our interference. And when good is really done, our pleasure is often neutralized by the pain of being ungratefully requited. Those who support our enterprise, ought to know that this people testify aloud their continual gratitude and joy for the knowledge of Christianity. They often compare their former degradation and misery with their present comforts and hopes. The pastor of the Matah church frequently speaks of these things, in moving terms, himself once a sot and cruel. The missionaries cannot remain in the forest during the rains, so that this church is left six months in the year to itself. Their return is the occasion of a general rejoicing. When he is ready, many come to Tavoy to accompany him out; and the way being long, over rugged mountains, and often along the bed of a torrent, and as his bearers can each carry but a small load, they gladly carry portions of the articles to be transported; and where the way is sufficiently level, carry Mrs. Wade or Mr. Mason, in a litter. As the long file winds under the trees, and along the narrow crag, songs of Zion echo from its whole length among the dark recesses, and religion wears at once her aspects of industry, cheerfulness, benevolence and thanksgiving. Warned of their approach the villagers come forth in troops, some hours' walk, and after most glad and affectionate greetings, fall in behind, (for the path admits no double file,) and the lengthened train comes to the village with great joy.

Condensed from the Prov. Journal.

MOSES BROWN.

Mr. Brown was born in Providence, Sept. 23, 1738. In his old age he was a patriarch without children. Those who, in the order of nature, should have gone after him went before him; and he was left to feel all the dreariness which belongs to what Burke, in his eloquent grief for the loss of his only son, calls 'the solitude of an inverted existence.'

In commemorating the goodness of his heavenly Father, when he had reached his 87th year, Mr. Brown alludes to his many trials, especially to the death of his son, of whom, in the language of simple pathos, he thus speaks: 'My beloved son, in my old age, on whom I was looking to lean, died. These chastisements, to use his own expressive and modest phrase, 'tended to my humiliation. They took away from the aged pilgrim his staff, and the companions of his journey, but they taught him to lean with more confidence upon an almighty arm, and to look forward, with a more sustaining hope, to a communion with the society of heaven.'

In the year 1763, Mr. Brown engaged in commercial pursuits for about ten years, when he withdrew from the bustle of trade to that retirement to which his feeble health invited—and which was so much more congenial to his early formed taste for intellectual pursuits.

From 1764 to 1771, he was a representative in the General Assembly of the colony or Rhode Island.

In 1764, he warmly co-operated with several of his enlightened contemporaries in the project of founding an institution for liberal education in the colony of Rhode Island. This project was eminently successful. In the year 1770, the corner stone of the first edifice for the use of Rhode Island College was laid by John Brown.

Moses Brown was originally a Baptist, and so continued till 1773, when, at the age of thirty-five he became a Friend.

From that time to his death, he exerted a predomina-

ing influence in all the concerns of the society. He sustained many of its most important offices—and, till his last sickness, was seldom or never absent at its appointed seasons of worship.

Mr. Brown was among the founders and munificent patrons of the Yearly Meeting Boarding School, in this city. He presented to the institution, in 1817, the land, measuring forty three acres, on which the edifices are erected, and he bequeathed to it a house and lot, and the sum of fifteen thousand dollars.

In 1773, he manumitted all his slaves, and subsequently exercised over them the care of a benevolent guardian and friend. When it was proposed to erect in this city a house of worship for the exclusive accommodation of people of color, he presented to them the land on which it now stands.

He assisted in the establishment of the R. I. Peace Society; contributed largely to assist its funds; and, in his will, bequeathed the sum of four hundred dollars for the promotion of its humane and benevolent objects.

He entertained a profound reverence for the Holy Scriptures, and he not unfrequently expressed his regret that the reading of them in our schools is so generally discontinued. He regarded them as the only test of Christian faith and practice, and he contributed liberally to promote their circulation throughout all lands. Of the R. I. Bible Society he was an early and influential member.

During his advanced years, he remained quietly at home, devoting his time to the care of his property, to his favorite intellectual pursuits, and to the service and society of his friends. Of chemistry and natural philosophy he was particularly fond, and he often interested himself and the younger class of his visitors with experimental illustrations of these subjects. His long and accurate observations, together with some study of medical authors, had familiarized to his mind many of the most important practical directions for the cure and prevention of disease. This knowledge he always cheerfully imparted to all who needed it—especially to the poor. When at home, and not engaged with company, he devoted nearly all his time to reading and writing; and, though he maintained an extensive correspondence and was, for other purposes, somewhat assiduous at the writing desk, he rarely employed either a clerk or an amanuensis.

His last will and testament he made at the age of ninety six. This instrument is very long, containing a great variety of provisions—many of which exemplify, in an interesting manner, his attachment to his friends, and his desire to promote the cause of education, religion and philanthropy.

He lived and died in the belief of the primitive doctrines of the Society of Friends. He was indeed the patriarch of that society, and being so regarded, few, if any of its members from Europe or from the different sections of our own country, who visited this vicinity, failed to call and see him. This evidence of respectful attention was not, however, confined to individuals of his own religious persuasion, for strangers of various religious denominations, who chanced to visit Providence, were accustomed to seek an interview with him, that they might witness an extraordinary example of mental vigor and activity, amid the decay of the outward man, and that they might pay the respect due to his venerable years, his elevated standing, and his acknowledged virtues. His hospitality was proverbial, and the great numbers who have partaken of cordial and unaffected kindness, will long and gratefully bear him in remembrance.

He cordially united with individuals of every religious profession, in furthering plans of general benevolence, and in promoting the best interests of the community. His mind seemed to keep pace with the improvements of the age, and, what is not common with the aged,

he was prompt to approve of any changes which promised to better the moral and physical condition either of individuals or the community.

Throughout his last illness, he was able to sit up a part of nearly every day, and to converse with many of his friends. On several occasions he alluded to the uncertain issue of his illness, and he arranged whatever business of a temporal nature demanded his attention. This done, he awaited with Christian equanimity, and with an unclouded intellect, that summons which was to set his immortal spirit free from every earthly shackle. On the 6th day of September, this venerable man was gathered to his fathers, aged 97 years, 11 months and 14 days.

Mr. Brown, at the time of his death, was the oldest man in Providence, and he could have but few seniors upon the face of the whole earth. Nearly all of the human beings who entered upon life contemporaneous with him, had gone to the congregation of the unnumbered dead. To him was allotted a probation so long, that he stood out, as it were, from the ranks of living men, as the solitary representative of a departed race. To how few is old age granted, with so many blessings to cheer its inevitable solitariness, and to relieve the pressure of its accumulated sorrows! Around his fireside, he could, it is true, summon neither wife, nor children, nor early friend; but there were not wanting those who, year after year, watched over him with unwearied and affectionate assiduity—and who, in some sort, compensated for the loss of friends, whom, though he less deplored, he never forgot. And yet more; time, in a most remarkable degree, spared his affections and his intellect,—for, though nearly a century old, he was rarely betrayed into querulousness, and he never lapsed into vacuity. On the contrary, his cheerfulness was habitual, and his intellectual faculties were instruments of usefulness and happiness to the last.

To what cause may this longevity, and the remarkable exemption of his mind from the usual consequences of age, to be ascribed? Need I assign any other than his uniform obedience to those physical and moral laws, which God has seen fit to impose, as rules of conduct upon every human being?

From the Christian Watchman.

LETTER FROM BURMAH.

The following letter from the Rev. Mr. Malcom, to the Rev. Mr. Warner, of Brookline, has been obligingly furnished for our columns.

MAULMEIN, APRIL 5, 1836.

It has pleased God to permit me to live to reach this heathen land, and enter upon my agency. O that my ways may please my divine Master, and that, committing my way to him, he may direct my steps!

I am greatly disappointed in the character and condition of the Burmans, so far as the things of this world are concerned. Religiously, they are as I expected to find them. But as to comforts of life, civilization, and social happiness, they are far superior to any conceptions I had formed. In this city six-sevenths of both men and women, that one meets in the street are dressed in silk, and that not a mere strip long enough to go round the waist, but five or six yards, in a man's garment, passed round the waist and over the shoulder and covering the entire person nearly to the ankles. In smaller places, as with us, the people dress less expensively. I have now visited Tavoy and Mergui, and neither in those places or here, have seen a beggar, or any individual who seemed very poor, or any house which was remarkably inferior to the great bulk and average of dwellings. They seem to the cursory glance of a stranger to possess in this fine country and climate every thing requisite to human comfort, and to have these comforts distributed with a very even hand. Nothing but the horrid government under which

they have lived for ages, could, (speaking after our manner) have kept them from being a numerous and happy people. Under the equal administration of justice they enjoy now, in these provinces, the people, I have no doubt, will multiply and greatly improve. The population, at present, of all British Burmah south of Rangoon is but *one hundred thousand*. The population of Arracan is 200,000, making only 300,000 in the whole. The whole population of Burmah proper is reckoned by best informed Englishmen I have seen, at from 4 to 7 millions. Our author reckons only three millions. But I am fully persuaded, from minute conversations with English officers and others who have travelled in the interior, in different spots, that little dependence can be placed on any of the general estimates, and am pretty confident that the entire population is much underrated.

But, allowing the inhabitants to be no more numerous than late estimates, this country presents a vast field. It contains nations or tribes who extend into Thibet, China, and Siam; and who, if evangelized, would at once carry the gospel far and wide, over this whole region, from the Bay of Bengal to the China sea, including the two peninsulas. We have made but a mere beginning. We have laborers among Burmans and Karens. In the latter language scarcely any books. There are in the country, in addition to these, not a few other nations or tribes for whom no one is laboring, whose language no missionary has acquired, and who have no Christian books. I have learned this touching fact from one and another, especially British officers. Some could tell me of one people, and some of another where they had traveled, with various particulars of the people. No one person that I have seen, had even heard of all these. My list already includes Shans (several different tribes and different languages) Katheres, Kanthees, Yaws, See-longs, Kahs, Tounthoos, Wahs, Moys, Kayens or Boo-as, Eccabat Kulas, Nagahs, Tswahs, Karen-nees, Tongos and Lenzens. All these need missionaries. All of them have languages of their own, and want Christian books. Some are Buddhists and some are not; but all are groping their way down to ruin. What scope for Christian enterprise!

I expect in a few days to go into the jungle, among the Karens; and in six or eight weeks to proceed to Rangoon.

I remain yours, &c.

HOWARD MALCOM.

SABBATH BREAKING.—The late Rev. James P. Wilson, D. D., of Philadelphia, stated, in a company of gentlemen, and in the presence of our informant, the Rev. James Patterson, that when he was a lawyer, in the State of Delaware, he generally made his briefs on the Sabbath, and that when he did so, he almost without exception, lost his case on Monday.

At length he began to inquire, why it was so, and came to the conclusion, that it was because he broke the Sabbath by making out said brief. He at once resolved, never again in his life, to take any part of that holy day, and devote it to the cause of his client. And he affirmed that he never after that, while in that profession, lost a cause on Monday. This was before he became pious.

Let it be remembered that no man, in a long run, loses any thing from resting from his labor during the Sabbath. Why will not our business men, who do not stop for the Sabbath, consider this thing more attentively, and make the experiment?

But though it were admitted that more money might be made by doing business on that day, still it appears to us, few would believe that we should be richer when our Sabbaths are gone, though our coffers be multiplied and overrunning. And the present system of doing business on that day must cease, or it will drive from this land the mainspring of all our hopes.

Cleveland Messenger.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 21, 1836.

PHILOSOPHY AND RELIGION.

Many have repudiated Philosophy in all its tendencies and relations from any association with Religion. They have abjured its benumbing effect upon practical godliness, its substitution of blear-eyed reason for revelation, and its bewildering influence upon all the aspirations of faith and hope. With our earliest voice, we are taught to ridicule metaphysics; and encouraged to follow it with our hisses, to our graves. He who ventures to overstep the narrow lines of common opinion, and of time-worn authority, is branded as a traitor to truth, and a here in the church. He is dubbed, a new light—or associated with some other of unsavory name who with his heresy maintained, perhaps, some similar doctrine. But why is philosophy thus jeered and hissed out of the church? Not, because it tends to despoil religion of its excellence; nor, that it tends to banish it from its temple. It is only from its want or perversion, that the church has been so long divided, torn and scattered. Had sound philosophy been rather caressed than despised, Satan could never have fortified his posts with the stones of Zion.

The persecution that hurried Socrates out of existence, was only a faint antitype of the bitter hatred with which the church has divorced philosophy from its embrace. If, in the one case it was necessary to resort to false accusation, so is it in the other. If, Socrates was condemned without trial, so is philosophy without a hearing. If the one was the ornament of his species, the other is the glory of mind. On either hand, a good object has been bitterly persecuted, under the most false pretences. But while it has been persecuted so vehemently in name, it has yet been unavoidably adopted as a guide in all matters of faith. The abettors of the persecution have denied the privilege to others which they themselves assume, and with the hand of intolerance have crushed the very principles, which they themselves fondle, only because they wear another shape, or lie in other hands. All men philosophize, and in nothing more than in religion. Most, nearly all, philosophize poorly. But every one, who has an eye or an ear, must have some philosophy. It is inseparably linked with our principles of action, as their directrix and guardian. He who would destroy it, must blot out our perceptions. He must change our whole nature and convert us into thinking blocks. Such an impossibility is an exact representation of the incompatibility of the co-existence of the elements of moral agency with no philosophy.

Philosophy is *the theory of the nature of things*. None can be without such a theory. Every one who observes, associates, and deduces things, must have some opinion—some theory as to their mutual relations. This theory is invariably *his* guide in practice. "As a man thinketh so is he." It suffices not to say, that the Bible is an universal guide of itself. Our view of its principles is what gives it its character as *our* guide. Beside it has traced, but the outlines of law for our conduct. All the filling-up is to be ours. In all the modes and species of moral action, our own judgment enlightened by revelation is

not only guide. He, therefore who has no theory of the nature of things, must be a man without a judgment. Who then will reproach him that follows the guidance of philosophy? Not to enjoy its guidance, is to be a dolt. Not to follow it, when enjoyed, is to sin. The only guide of moral action, for all beings whether visible or invisible, finite or infinite, is their view of the nature of things. He then who would banish philosophy from the church, rushes upon the thick bosses of the Almighty's buckler. He condemns the conduct of God; he murmurs at the constitution of things—at the laws of metaphysical impossibility—at the results of mathematical certainty. Yet such has been and such is now the stupidity of most men. They accuse, convict, condemn, and execute in the most summary manner, something which they constantly pervert, and without which, pure or unperverted, they cannot perform a single moral action. When will things be called by their right names? We must learn to think ourselves less infallible and our neighbors more correct, before truth will triumph in this world.

A close examination into the substance of much that is called common sense, will prove that it is only the sanctioned errors of philosophy. True common sense is, the impartial view of an enlightened judgment; or, in other words, merely sound philosophy. But many things wear this honorable title that are wholly wrong. They are a part of those things which, "since the fathers fell asleep, continue as they were." And because they have been reiterated by every moment of the past 2000 years, in human intercourse, they are thought as inviolable as the very pillars of heaven. But we are to be careful that, in our day, as in Christ's, we do not make void through our traditions, the perceived or revealed laws of things. A thing is not the more common sense, because called so, and not the less because ironically termed, philosophy. Every thing then, that in our individual view, guides all right specific action, or, which has been gathered from the species into a genus, and denoted by some universal maxim as a matter of common sense, is philosophy.

And this the friends of Christ calumniate and denounce. Without it religion is no more religion; it is the mere motion of a machine. If religion cannot abide its fiery trial, it is not worth possession. If it does not agree with it, it cannot be true. In taking away philosophy you remove the only touch-stone that we have for it. You make us blind leaders, of the blind. It is true beyond doubt, that Christians have turned away, many whose faces were Zion-ward, by uttering such slanders against philosophy. Because philosophers have doubted it is no more to be inferred that there is no true philosophy, than because Christians have sinned that there is no true christianity. And as friends of truth and good, we are not to predicate of an object, in its legitimate use, what is true only of its abuse.

THE BLACKBIRD.

By James Montgomery.

Those who live in the country, and are apt to awake early on spring mornings, when all around is still, and the lark himself is yet on the ground, must often have been charmed with the solitary song of the blackbird, a brief stave of six or seven solitary notes only, followed by

an interlude of silence, during which the ear listens eagerly for a repetition. His broad and homely strain, different from that of every other minstrel of the woods, and chiming in at intervals with the universal chorus of wild throats, is likewise known to those who have been accustomed to walk abroad on spring evenings. The yellow bill and glossy black plumage of the same conspicuous bird are equally familiar to the eye of such, when he flits from hedge to tree, or across a meadow; nor less so to their ears is the chuckling call when he bolts out of a bush before the startled passenger, who has unconsciously disturbed him on his perch.

MORNING.

Golden bill! Golden bill!
Lo! the peep of day;
All the air is cool and still,
From the elm-tree on the hill.
Chant away.
While the moon drops down the west
Like thy mate upon her nest,
And the stars before the sun
Melt like snow flakes one by one,
Let thy loud and welcome lay
Pour along,
Few notes but strong.

EVENING.

Jet bright wing! jet bright wing!
Flit across the sunset glade;
Lying there in wait to sing,
Listen, with thine head awry,
Keeping time with twinkling eye,
While, from all the woodland shade,
Birds of every plume and note
Strain the throat,
Till both hill and valley ring,
And the warbled minstrelsy,
Ebbing, flowing, like the sea,
Claims brief interludes from thee;
Then, with simple swell and fall,
Breaking beautiful through all,
Let thy pan-like pipe repeat
Few notes but sweet.

N. E. Spectator.

POETICAL EXPOSITION.

By Rev. Charles Wesley, A. M.

"And he took one of his ribs, and the rib which the Lord God had taken from man, made he a woman."—Gen. ii. 21, 22.

Not from his head was woman took,
As made her husband to o'erlook;
Not from his feet, as one design'd
The foot-stool of the stronger kind;
But fashion'd for himself, a bride,
An equal, taken from his side.
Her place intended to maintain,
The mate and glory of the man;
To rest, as still beneath his arm,
Protected by her lord from harm;
And never from his heart removed,
And only less than God belov'd.

SANDWICH ISLANDS.

Rev. J. S. Emerson, stationed at Waialua, writes in a letter published in the N. H. Observer, dated April 12, 1836, the following notice of the protracted meeting held there:

During the three years and nine months that we have been at this station, we have had three protracted meetings at the place, each of which has been obviously blessed to some few individuals. The third of these meetings was in progress when we received your letter.

Upwards of 1000 people were present from a distance of from 12 to 50 miles, and remained on the spot during the whole meeting; 1800 or more probably attended and filled the meeting house five times per day. As the result of the meeting so far as the people of Waialua are concerned, the congregation is nearly doubled on the Sabbath and at our morning prayer meeting, which we have held for more than a year, every morning at sunrise or before. Many are coming to us daily with apparent anxiety to know what they shall do to be saved; but in many instances we have reason to fear that these inquirers have no correct view of themselves as sinners. Yet a few appear to be really anxious to go to the Savior; and in reference to a few we have some hope that they have found the Way, the Truth and the Life.— One thing that interests us much is that a few youth of from eight to sixteen years of age come to us often with inquiries on the subject of religion, and of one of these we have hope. The children are among our brightest scholars at the station; and the one that has become pious is the best teacher I can employ. We are expecting to send him out as a guide to salvation for his perishing brethren.

Such is the desire for testaments, that when I announced the other morning at the prayer meeting, that I had obtained fifty copies, I was obliged to distribute them all and charge them to individuals before breakfast, although it was waiting for me. I suppose that 20,000 copies of the New Testament could be disposed of here at a moderate price at once.

Excuse me for confining my remarks so much to my own station. There have been, or are at the present time, some things encouraging at most of the stations in this mission. Forty stand propounded at Honolulu station; 18 or 20 were lately received at Ena; Mr. Gullick writes that 21 have lately been received at his church, and 24 are propounded.

A VIEW OF THE WORLD.

By Harvey Newcomb.

We are informed that angels take a deep interest in the affairs of this lower world. What may we imagine, then, would be the feelings of one of the Heavenly Host in surveying the present condition of this fallen world?

We may imagine his eye first to rest upon the whole: He beholds from six to nine hundred millions of human beings, from the infant in the cradle to the decrepid form and silvered locks of age. Every second and a half, he sees one of these gasping in death. Every minute he beholds forty yawning graves opened to receive their victims. Every hour he witnesses the long train of nearly twenty five hundred funerals. And, at the close of every day, he looks down upon fifty eight thousand weeping families. Why all this melancholy train of suffering and sorrow? The word of God answers: "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek after God. Every one of them is gone back; they are together become filthy; there is none that doeth good, no, not one." He then remembers that he is surveying a revolted province of the Divine government; and he sees in these inflictions of vice, but the consequences of forsaking God. This leads him to follow the departed spirits to another world. Of those who have arrived at the period of moral action, for every one who ascends to the realms of light and glory, he beholds the appalling sight of more than seventy sinking in the pit of woe. But why is this? Has not the Lord of Glory died to redeem man from destruction? And have not more than eighteen centuries passed away, since he commissioned his disciples to publish the news of deliverance among all nations? We may now suppose he would look round

for some bright spot in this dark picture. His eye rests upon these United States. Here, among fifteen millions of inhabitants, he discovers about two millions who profess to believe the great doctrines of Christianity, and to be experimentally the disciples of Jesus Christ; but, in a great proportion of these he discovers no signs of spiritual life. They are divided into fifteen or twenty different sects or parties, many of whom seem to be more zealous for converting each other to their own views, than for converting the world to Christ. Of those who truly belong to the fold of the Good Shepherd, the number he finds to be far less than of those who come to his table. After deducting the whole number who profess to have been born again, together with those under five years of age, the inquiring angel would find ten millions out of fifteen, living in open rebellion against the King of kings, and despising the offers of his mercy.

We may suppose he would inquire what these two millions of disciples were doing, in obedience to the last command of their risen Lord. He sees them rolling in wealth, which, by their own profession, they acknowledge is not their own. They have about one minister to every thousand souls; while they know that the great mass of the human race are sitting in heathenish darkness, with about the proportion of one missionary to every million, to enlighten them. What wonderful effort; what self-denial; what singleness of purpose; what all-absorbing interest, might he expect to witness, in two millions of Christians, thus situated in reference to a world perishing in ignorance of the way of salvation! Yet, what amount of missionary effort would he discover in the American churches? He would find that the number of ordained missionaries supported by all denominations, does not much exceed 200; or one missionary supported by every ten thousand Christians; and that the average amount contributed by each communicant is less than fifteen cents a year! Yet 3,000 missionaries would be only the average proportion to be supported by the United States, in order to give one to every 50,000 heathen; and the expense of supporting them would be nearly five millions a year. This would increase the average contribution of each communicant from fourteen or fifteen cents, to \$2 50. Mournful picture indeed! Yet this is one of the brightest spots upon the surface of this dark world.

Next, he turns his eyes to Europe. A bright spot appears in the British Isles, shaded, indeed, with a dark cloud over poor Ireland. Here, again, he inquires what exertions Christians are making for the conversion of the world; and finds them doing about the same in proportion to their numbers; as they support between three and four hundred missionaries. He finds no relief on the dark picture, as only about 700 missionaries are supported by all the Christians in the world, while 12,000 are needed, to fulfil the last command of Christ. He then surveys the whole continent of Europe. Germany, France, Switzerland, and some other States in the north of Europe, present some burning lights, in bright contrast with cold formality, barren infidelity, and the dark shades of Popish superstition. All the rest of the continent, he beholds groaning under the iron rod of Catholic and Mohammedan despotism, sunk in deep degradation and ignorance, with only here and there a faint glimmering of light. Here he looks down upon nearly two hundred and thirty millions of human beings, only about fifty millions of whom profess the Protestant religion; and of these, but a small proportion profess evangelical sentiments, and personal Christian experience. His eye turns back upon the continent of America. A gloomy cloud of darkness rests upon the whole southern portion of the continent. Here are seventeen millions of people wedded to a system of superstition and idolatry little less absurd and idolatrous than the worst forms of heathenism. A multitude, led on by blind guides, all treading the downward road to perdition. The wild natives of the Americas for

ests, are even more hopeful than the blind followers of Popish priests. The British Provinces in North America and the West India Isles, present here and there a bright spot, in the midst of various shades of darkness. His eye then passes over the north and north western portions of the continent, which he finds shrouded in impenetrable darkness, except a few bright spots on the coasts of Greenland and Labrador.

USE OF TOKENS.

The inquiry is often made, whence originated the use of Tokens, at one period in this country so extensive in the Presbyterian church, but now almost obsolete? The following answer from Dr. Miller of Princeton, to the editor of the Richmond Telegraph, appears satisfactory.

The use of Tokens had its origin in the church of Scotland. At the commencement of the Reformation in the country, the Lord's Supper was administered four times in each year. Afterwards, for reasons altogether insufficient, as I suppose, that ordinance came to be administered less frequently;—in some churches once only in the year, and in none more than twice. One consequence of this arrangement was, that, whenever the ordinance was dispensed in each church, it was made an ecclesiastical occasion. The pastors of three, four or five neighboring churches left their own pulpits on that day, went to the aid of their brother, and took the mass of their congregations with them, to enjoy the privilege of communing with their sister church. The sacramental service was commonly preceded by preaching on Thursday, Friday and Saturday, one of which days was observed as a Sacramental Fast; and the Monday following the Sabbath as a day of Thanksgiving. This of course gave rise to much preaching, which rendered the aid of several ministers highly desirable if not necessary. When the Sabbath came, the Ministers, Ruling Elders and Communicants of four or five different churches were all assembled, and gathered round the same sacramental table. In these circumstances, the question arose, how should those who were really communicants, in good standing, be distinguished from unworthy intruders, and who belonged to no church and were, perhaps, even profligate; but who, from unworthy motives, might thrust themselves into the seats of worthy communicants, and thus produce disorder and scandal? To meet this difficulty, the plan was adopted, to deposite in the hands of each pastor and his elders, a parcel of cheap metallic pieces, called 'Tokens,' which they were to dispense to all known members of their own church, who were in attendance, and wished to commune. Thus, although not a quarter part of the communicants were personally known to the Pastor or Elders of the church in which the sacrament service occurred; yet these cheap and convenient little certificates of church membership, for such they were intended to be, being received by each communicant from the minister and elder of his own church, prevented imposition and secured regularity and order.

For the Intelligencer.

RESOLUTIONS ON THE SABBATH.

At a large and respectable meeting of the citizens of Meriden on the evening of the 8th inst., convened to express their feelings relative to the desecration of the Sabbath, the following resolutions were adopted.

Resolved, That the Sabbath as a divine institution, exerts a highly salutary influence upon the temporal affairs and social condition of man, and sustains a most important connexion with their eternal interests.

Resolved, That from various causes, there has been of late years an increasing and fearful desecration of the Sabbath in our land; and that christians and patriots ought to awake to vigorous and untired effort to arrest the progress of this alarming evil.

Resolved, That we deem it our duty to co-operate with the friends of the Sabbath in other places, in making an effort to redeem this divine institution from profanation.

Resolved, That in the opinion of this meeting, the transportation of merchandise and traveling for pleasure or business on the Sabbath, is a spectacle as painful to our feelings as it is immoral in its tendency; and that we especially deplore the impression it is calculated to make upon the minds of the rising generation, and its effect upon the moral feelings. And

That in consequence of unnecessary traveling through this town on the Sabbath, we feel ourselves an injured and aggrieved community, and called upon to make a decided and public expression of our feelings in relation thereto.

Resolved, That we deem it our duty, firmly and unitedly to oppose this intrusion upon the tranquility, rest, and devotion of our Sabbath,—this infringement upon rights secured to us by legal enactment, in the use of all proper and discreet means.

Resolved, That it is incumbent on the friends of the Sabbath, to make individual effort, by way of private conversation, reproof and entreaty, with those who are found desecrating this holy day: and that much may be effected in this way to check its profanation.

Resolved, That the chairman and secretary of this meeting, sign their names to these resolutions and transmit a copy to the editor of the *Columbian Register*, *New Haven Palladium*, *Religious Intelligencer*, *Connecticut Courant*, with the request that they may be inserted in their respective papers.

ASAHEL CURTIS, *Chairman*.

FRANCIS KING, *Secretary*.

A LETTER FROM THE FORMER EDITOR.

SAVANNAH, Ga., Dec. 22, 1836.

To the Editor of the *Intelligencer*,

Dear Sir.—A merciful Providence has brought us safely through the perils of the sea, to the lovely place selected for our temporary abode. In the voyage of a single week, we have been seemingly carried backward as rapidly in the season of the year, as we have been forward in space. But a few days since, we were exposed to the piercing winds and shivering frosts of winter; now we are enjoying the refreshing, healthful air of autumn. Winter, in this lovely spot, scarcely contests its claim for a place among the seasons, and is not suffered even in anticipation; but the mild, sunny radiance of autumn is quickly succeeded by the milder, fragrant breathings of spring. The advantages of a residence here for one with my symptoms, exceed my expectations; and I have abundant occasion for gratitude that I am permitted to enjoy them.

Nor is this my only occasion for gratitude. We supposed, when we left our much loved home and friends, that we were going to a land of strangers; but we are only brought into another circle of friends. This people may have their faults,—for who is without sin?—nor would I form a decision of their character by a single week's observation. But whatever may be their vices, sure I am, that the want of hospitality is not one of them.

Although it may be matter of little interest to most of your readers to know particularly concerning my state, yet after what I have experienced from many of them, I should do them great injustice by suspecting that they would not be gratified to learn that the voyage hither, and the change of climate, have very greatly improved my health. I feel quite renewed. Present symptoms may be deceptive, but I feel encouraged to expect a kind Providence will restore me to health, and give me strength for the duties of my much loved profession.

In the mean time, I wish to be useful, as I have opportunity and ability; and at present no greater facility

ty is afforded me than to furnish occasional communications for the public. For this kind of labor my present circumstances give me some advantages which I design to improve. The interesting relation which, during the past year I sustained to the readers of the *Intelligencer*, has indeed ceased, yet I have not ceased to sustain toward them a peculiar attachment; and I shall be happy to furnish for your paper such communications, suggested by my observations and reflections, as I think may be profitable to your readers. With regard to them, I can now only promise, that they will be quite miscellaneous. I cannot even foretell of what subjects they will generally consist. Several incidents have already occurred which have furnished me with matter for profitable reflection; and others will doubtless occur. The impressions thus made upon my mind, I shall endeavor to retain and transmit, with the hope that they may be interesting and profitable to others.

With little reference to the order of the subjects of my communications, I will introduce the series by a few paragraphs under the title of

THE CHIEF END OF MAN.

The Westminster divines have said very concisely. It is to glorify God and enjoy him forever. This ought to be the chief end of man. This is the end for which God gave him existence. To live for any other is unworthy of his intelligent, immortal nature. To live for any other is to come infinitely short of the perfect blessedness, of which he is rendered susceptible.

God's rational creatures glorify him when they look up to him with filial confidence and love, and render him a cheerful obedience. His commands are most reasonable and benevolent. They require us to pursue a course of conduct which only can make us blessed to the full measure of our capacities for enjoyment;—they require us to exercise toward other beings a spirit of kindness, and to live to make the world better and happier to the extent of our ability;—and in this way only can we be perfectly happy ourselves. These commands require us to feel a *complacent* regard for other beings according to the degree of their excellence; or as this spirit of kindness is seen to pervade them. This we shall do spontaneously, if we possess the same spirit. As this excellence exists in perfection in Himself, and in no other being, he requires us to love Him supremely. Of course, our highest love will flow out toward him, if he only is seen to possess this excellence in perfection.—How reasonable and benevolent then are his commands. What a blessed world would that be where these commands were universally and cheerfully complied with: where every one should find his enjoyment in promoting the happiness of others; and where the whole happy family should look up to their common Father with gratitude and confidence and love. Such was paradise while this spirit of kindness reigned there. Such is heaven, and ever will be, for no other spirit will ever there have existence. Such will earth be, when the Spirit of God shall have sanctified its inhabitants, and shall have brought them to the exercise of cheerful obedience to his benevolent will. Then will God be glorified on earth as in heaven; and then will men have learned by happy experience, the blessedness consequent upon glorifying God.

Will that blessed time ever come? Yes, for the mouth of the Lord hath spoken it; and the means, and the agencies of its appointment are adequate, and are in operation to bring it to pass. To doubt it, is a sinful distrust of the divine perfections. But our faith in the matter is severely tried by the opposing evidence, which is furnished to our every day's observation. For what is, in fact, the chief end of man? For what are nine tenths of the world living? What is the ruling motive, which, with here & there an exception, keeps earth's busy population in motion? Is it to do good to others?—to make the

multitude around them better and happier? Are men thus living to glorify God, by fulfilling his benevolent commands? Inquiries like these are answered by the slightest observation of their conduct. That proclaim them to be selfish; seeking their own good; living for themselves; and that, with very few exceptions of the race. Go where you will—into the work-shop, the counting room, the office, the bar-room, the stage, the steam boat, the packet ship, in the public street, by the fire side, at home or abroad,—go any where and every where, and what is the one engrossing subject, which agitates the bosoms of men, and of which, out of the abundance of the heart the mouth speaketh? It is comprised in one brief question, *How shall I be rich?* Pass sufficiently near to hear two sentences, of almost any group of men, in almost any place or circumstances, and the chances are nine to ten that you will hear something of dollars and cents. In scarcely any company, or place, or circumstances, is it a proscribed subject. New lands, rail roads, canals, banks, manufactures, crops, rents, trade, duties, tariffs, protections,—these, with a few explanations and connectives, make up the vocabulary of the great portion of the community. The conversation, too, on the several parts of this general subject, is carried on with an earnestness, which proves, without any mistake or doubt, that it is the spontaneous ebullition of a deep, full-flowing heart. It has nothing of the appearance of the heartless prating, which is sometimes set in motion, to fill up a vacant hour, because something must be said. It proves, if any thing is capable of proof, where the man's treasure lies; and that where the treasure is there the heart is also. Even the excitement of elections is but temporary; and while it lasts the agitation is principally confined to those whose hopes of pecuniary gain, from some wager or office or speculation, hang upon the success of their candidate. *How shall I be rich?* In what way can I make the most money? How can I make the most profitable investments? These are the inquiries which the bustling world every where are the most anxious to settle. Every paragraph of a newspaper, or item of intelligence, however communicated, which shall help to decide these questions is devoured with avidity. In his endeavors to be rich, there is no hesitation in the adoption of means, provided they be not so palpably dishonorable and base, that the man will lose his credit in the estimation of men as selfish and fraudulent as himself, and he thereby stand in the way of his own endeavors. Scarcely a man, in the whole range of the avaricious world, is honest, only as he is influenced by the belief that honesty is his best policy.

Possibly to some of my readers, who have not given themselves time to inspect the motives of their own conduct, and who have not had opportunity for observation of others, the picture I have drawn of the characters of men, may seem of too dark a shade. But dark as it is, I am fully persuaded that it is brighter than the reality. One thus circumstanced, in the quietude of his home, mingling but little with the world, may sometimes be disposed to question the truth of the orthodox sentiment, that the heart of unrenewed man is entirely selfish and sinful. A fuller observation of the operations of such a heart confirms the abundant scriptural proof of this unwelcome truth. We do not need the testimony of the bible to convince us that, excepting those actions which are the promptings of the animal or natural affections, and which possess no moral character, all the conduct of the unrenewed man proceeds from the selfish principle:—from a principle totally at variance with the requirement to love his fellow men as himself. Oh this love of money! this desire to be rich, for the selfish gratification which riches are expected to confer! Eternity will show that it is the root of all evil; and that more souls will be lost irrecoverably by the indulgence

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of this spirit, than by all other vices combined. I know that such men do not so regard it. They call it industry, and prudence, and economy, and providing for one's own. But these terms are out of place in such a connection, and men deceive themselves by using them. It is sheer selfishness,—the child of depravity; and it must be renounced; and in its place must come the spirit of benevolence—the love of doing good—and become their governing motive, or they cannot see the kingdom of God.

Reader, dwell upon this thought for a moment. Ask yourself the question, Do I possess this selfish spirit? Am I living for myself, striving to gain this world, and to gain it for the selfish gratifications which wealth is expected to produce? If you are conscious of this,—and you can determine it if you are faithful,—then you can see, without any mistake, the change you must undergo to fit you for heaven. Your heart must be changed. And you see what is meant by a change of heart:—this spirit of selfishness must be given up, and the spirit of benevolence come in the place of it, and sway and control your life, or you cannot be saved; you must perish in your selfishness. With your present heart you are unfitted for heaven, and could not be happy were you received there. It is, then, most reasonable and benevolent in God to require you to possess the only spirit that can fit you for happiness here or hereafter. While you are hesitating whether to give up your selfishness, and act according to the requirements of divine benevolence; while you are vacillating whether to begin now to live for the good of the world, or to risk the consequences of continued selfishness, God, who has been waiting long for you, may take the decision into his own hands; then what can wealth avail you? His long-suffering patience may have come to its limit, your account with him for time may have closed, the reckoning settled for eternity, and your place assigned you with those who love not God and who obey not the gospel of his Son.

J. A. ROOT.

To the Editor of the Intelligencer.

As various opinions have been entertained, even by our learned men, respecting the propriety of amending the language of the common version of the Scriptures; and as common English readers may not know the reasons which call for some alterations, it may be useful to state a few of the facts which justify an attempt to correct and purify the language of this version.

1. In the common version, some expressions which were considered to be good English when the translation was made, are now universally considered ungrammatical. Thus *which* for *who*, referring to persons, is never admitted into modern writings—all persons agree that *which* should never be used to represent a person. "Our father *which* art in heaven," is not now good English; *which* should be *who*.

The word *his* applied to things is not grammatical: "The fruit-tree yielding seed after *his* kind," is not good English.

The word *shall* is used where *will* ought to be used, in a multitude of passages, probably in more than a thousand.

Should is sometimes used for *would*, but most improperly, according to established usage.

As hungered, is not good English.

2. Many words, in the common version, have, in modern use, entirely lost the signification which they have in this version; and some of them certainly, if not all, are unintelligible to the common English reader. It is doubtful whether the word *leasing*, [Ps. 4: 2,] is generally understood. The word *carriage*, as used in the Bible is not understood. The expression *fenced city*, may mislead young persons; and *chapiter* is a word now disused. The word *conversation* now signifies mutual discourse; in the Bible, it never has that signification. The

word *prevent* now signifies to stop or hinder from taking place; in the Bible it has a very different meaning, and it is doubtful whether in the sixteen passages in which it occurs, it is intelligible to one reader in a hundred.

There are some words which are intelligible to most readers, but which are used in different senses; and the proper signification in the Bible may be easily mistaken. Thus the most common meaning of *discover*, as now used, is, to find or come to the knowledge of what was before unknown. But in most of the passages in which it is used in the Bible, this is not the signification—the sense is to uncover or reveal.

The word *bid* may not be wholly unintelligible, as used in the Scriptures; yet it is so generally used for *command* that young persons may mistake its meaning, when it is used for *invite*.

The word *trade*, as used in the Bible, does not express the true idea of the original.

Meat is so generally used for *flesh*, in modern times, that it may be misunderstood; for in Scripture it signifies food in general. Dr. Campbell makes a similar remark.

Wit, *wist*, and *wot* are obsolete, so is *deal*, as used in the Bible.

Surety, in the common version, is used in a sense obsolete.

Cunning is now used in a sense different from that in the Bible, in which it signifies *skillful*, in a good sense.

The phrase *God speed* is neither grammar nor sense.

These examples may suffice.

3. There are some errors in the present version which require correction; they are so obvious that no man of learning pretends to deny the fact. See Gen. 2: 13; Deut. 1: 1; Matt. 23: 24=I Cor. 4: 4. By rendering the Hebrew *Cush* by *Ethiopia*, the translators have placed Ethiopia in Asia, in several passages, when in fact there was no country so called in Asia, and it is very certain that the writers of the Scriptures had no knowledge of any such word. The elements of the word are not found in the Hebrew or other language of Asia. The translators made the mistake by following the Greek copy of the Scriptures, instead of the Hebrew.

These and many other errors and faults in the common version, Dr. Webster has corrected; and it is believed, very much to the satisfaction of those who have examined his edition of the Bible.

It may be remarked that in several of the passages above referred to, the translators erred by deviating from the older versions, made in the reign of Elizabeth, which were correct. They altered what was correct and made it incorrect. This is the fact in Gen. 2: 13 and in Matt. 23: 24.

It may be further remarked that the American Bible Society are sending Bibles abroad which differ in the translation of certain passages. The French copy which they have published is correct in several passages, in which our common version is incorrect. Some of the versions above cited furnish examples.

In these brief remarks, no particular notice will be taken of many words and phrases in the common version which decency forbids to be uttered in company; the utterance of which disturbs family devotion; the insertion of which in any other book would preclude it from families and libraries; and the use of which in the Bible is inconsistent with the refinement and decorum of the present age.

CONVERSION IN IRELAND.

A letter from Mr. J. L. Nolan, to the Dublin Packet, states the conversion of the Rev. Mr. Swayne, recently a priest in the Roman-Catholic Church to Protestantism, and that he is about to become a missionary preacher in the latter faith. Another communication in the same paper from a Mr. Trouty, who signs himself a Catholic

priest states that on Sunday, the 5th inst. at Birn, the ceremony of mass was performed in English! The letter, which is a curiosity, coming from such a quarter, is as follows:—"We have glorious news to communicate to the friends of pure religion, which we trust will be hailed as the dawn of brighter and happier days for Ireland. On this day we have celebrated mass in the vernacular tongue. The people were highly edified and delighted; and as they left the chapel were heard to exclaim, "May God forgive the priests for having kept us so long in the dark. We never heard a mass until this day." It may be right to mention that we have reformed the Roman missal, and expunged exceptionable passages, such as prayers to saints and for the dead, with many other parts of the canon. We have changed the substance of the mass. In the church of Rome it is offered as a sacrifice propitiatory to sin; but we offer it as it was offered by the early fathers of the Church, 'in commemoration of the death and passion of our Lord and Savior Jesus Christ, and in thanksgiving for all the favors and blessings we have obtained through the merits of the same Jesus Christ our Lord.' It may be right to mention that we have expunged the ceremony of the elevation, together with all the nonsensical mummery, and crisscrosses of the Romish mass. Our intention is not to form a new religion, but to retrench the novelties and superadditions of men, and revive the old religion of Jesus Christ."

AN ANECDOTE.

An anecdote was told by the Rev. Mr. Atkinson, General Agent of the American Bible Society, at a late meeting in this city, to the following effect: A little girl had given away all her money to some benevolent object; and one evening while prosecuting his agency in Virginia, it was proposed that a Society should be formed, requiring as a condition of membership so small a sum that children might be included. The Society was accordingly formed, and the name of the little girl was added by her father, as she was not at the meeting. On returning home, her father told her what he had done; fearing lest the answer might be, "I will pay the subscription when you give me the money," or "as you have subscribed without my knowledge or consent, you will have to pay it." But no such answer was given. On the contrary, she sat in a thoughtful mode, as if devising some method by which she might meet the unexpected demand upon her liberality. At length her countenance brightening up, she said "Father, if you will pay the subscription, I will eat no butter for a month." And she did actually deny herself for a month, of her own free will and choice, that she might be enabled to contribute something for the distribution of the word of life.

It is said that an individual on hearing this anecdote, changed his original purpose of giving 10 cents, and gave two dollars to the cause, resolved that he would save that amount by denying himself for a month the luxury of segars.—*Charleston Obs.*

POVERTY IN BOSTON.—The Boston Pilot, of Jan. 7. contains the following notice:—

"Circumstances beyond our control, have compelled us to discontinue the publication of the Pilot after this date. We have struggled hard for the past year to keep the Pilot on good footing, with the hope that the present would open with a more favorable prospect. But such has not been the case. The Pilot has not paid its way for the past year, and we have no prospect that it will the present. We therefore have come to the determination to discontinue it."

The Roman Catholics have had a paper here for several years. Two years ago the "Jesuit" was discontinued, and the "Literary and Catholic Sentinel" took its place. At the end of a year, the Sentinel was changed

into the Boston Pilot. Now, the Pilot is discontinued for want of support. Whether the Roman Catholics are growing weak, and cannot command so good editorial talents as formerly; or whether the readers of that church are growing more intelligent, and will not take such a paper as formerly satisfied them; or whether it never sustained itself, and the foreign funds which supported it are no longer obtainable, we know not. In either case the fact is encouraging.—*Bost. Rec.*

JEWS IN CHINA.

There is a colony of Jews in China at Kac-foong-fou, of whom Mr. Davis, in his work on the Chinese, gives some interesting particulars.—They are said to have reached China as early as two hundred years before Christ. There is a place reserved in their synagogues for its chief, who never enters there except with profound respect. They say that their ancestors came from a kingdom of the west, called the kingdom of Jude, which Joshua conquered after having departed from Egypt, and passed the Red Sea and the Desert; that the number of Jews who had emigrated from Egypt was about 600,000 men. They say their alphabet has 27 letters, but they commonly make use of only 22, which accords with the declaration of St. Jerome, that the Hebrew has 22 letters, five of which are double. When they read the Bible in their synagogue they cover the face with a transparent veil, in memory of Moses, who descended from the mountain with his face covered, and who thus published the decalogue and the law of God to his people; they read a section every Sabbath day. Thus the Jews of China, like the Jews of Europe, read all the law in the course of the year.

COBBETT AND PAINE.

It was the characteristic of Cobbett, that there was scarcely any opinion which he had not espoused and assailed, or any prominent individual whom he had not applauded and maligned. In his life of Thomas Paine, of infamous notoriety, he draws the following sketch: "How Tom gets a living now, or what brothel he inhabits, I know not, nor does it much signify to any body here, or any where else. He has done all the mischief he can do in the world, and whether his carcass is to be at last suffered to rot on the earth, or to be dried in the air, is of very little consequence. Whenever, or wherever he breathes his last, he will excite neither pity nor compassion; no friendly hand will close his eyes, nor a groan will be uttered, nor a tear will be shed. Like Judas he will be remembered by posterity; men will learn to express all that is base, malignant, treacherous, unnatural and blasphemous, by the single monosyllable PAINE."

This is a sufficiently disgusting portraiture, and yet it is not untrue in its features. The character of Paine was truly execrable, and as predicted by Cobbett, he died miserably without a friend. But what is most remarkable, this same Cobbett, on his return to America, exhumed the bones of the miserable infidel, and carried them to England as a most precious relic!—*Presbyterian.*

LICENTIOUSNESS ABROAD.

The subjoined extract of a letter from the Advocate of Moral Reform, written by a foreign missionary, shows not only the prevalence of licentiousness abroad, but the impressions made upon the minds of the heathen by the vices countenanced in Christian countries. The immorality of our seamen is notorious, even when they are in the port of a Christian city:

Here in Asia, the Greeks and Turks appear to be entirely estranged from virtue and chastity. One day in the course of an hour, thirty persons, male and female, passed me in the street, who I supposed were, or had been infected with the most loathsome diseases.

Many of them were shockingly deformed. These are natives of the country.

I heard a few days since of an aggravated case of seduction here, by an American captain. The object was a poor and fatherless, but industrious and beautiful girl, from the island of Scio, about fifteen years of age. During his stay in this port, by some means he saw her, found her residence and was introduced to her. He then visited her daily, and both understanding the Italian language, he engaged freely in conversation. He feigned an attachment for her, gave her twenty five dollars, promised to marry her and take her to America: but it was only a plan laid for her destruction, and the night before he sailed he accomplished his infernal purpose.

Another captain who, I understand has a wife and fine family of children in America, while here a few days since, became tainted throughout his system with a distemper whose marks he carried home on his person. The Greeks here take great pleasure in reminding us that these are *our countrymen*, and as they say, of *our religion*—for the generally regard religion as altogether a national thing.

SOCIAL CONDITION OF THE HEATHEN.

The following extract from a letter in the Friend of Man, lately received by the Rev. John B. Shaw, of Utica, from Dr. Grant, missionary to Persia will exhibit to our readers something of the social condition of the heathen world. We regard this social condition as one of the grand obstacles to the success of the gospel abroad.

"Do the Christians in America pray for us and the poor Nestorians as they ought? O! could they see as we see these descendants of the apostles, whom God has preserved from the beasts, century after century, till they are ready to sink into the dust—still clinging to the name of Christians, and willing to suffer any thing for its sake,—I am sure they would cry mightily unto God on our behalf. A few weeks ago, two of their bishops came to me with their story of a new instance of Mohammedan oppression. It related to the case of one of their finest girls, who had been forced from her home to the harem of a Musselman, and compelled to embrace their religion. At least all had been done that violence and threats could effect. They knew not how they could obtain redress, and were desirous of counsel and assistance."

The bishops, it seems, were troubled, not at the vicious life the girl would be compelled to lead in a harem, but at the fear that she would abandon her nominal Christianity.

"People are accustomed to think that a boy must work for his living as soon as he can retain his seat upon the ox yoke; and this they do at an early age. The girls also work in the fields, and appear to be valued only for the work they do, and the dowry they bring when married. They are almost literally struck off to the highest bidder. The money is paid to the parents of the girl."

Who will say that licentiousness is not one of the grand obstructions to the world's conversion, and that nothing should be done to show its influence on the happiness and salvation of the human family?

Jour. Public Morals.

WHEN DOES HOLY TIME BEGIN?—In Mr. Parker's Letter it is stated that the Chinese begin the celebration of the New Year, as a holiday, at sun-set of the day previous. The Jews began their Sabbath at evening. If we mistake not the Romish and Greek churches begin their holidays at the same time. 'Christmas eve,' for instance, is the evening before Christmas. Are we to ascribe this agreement to chance, or may we suppose it springs from the fact that the Sabbath was observed, and

began at evening, in early ages? Did the Chinese and the Jews derive their custom, in respect to the beginning of their holy days, from the order of the evening and morning, at the creation? Or did the Chinese borrow from the Jews, or the Jews from the Chinese? Or did neither borrow from the other—but the coincidence is the result of mere chance?—*Conn. Obs.*

On Insanity from Religious Causes.—A French writer has remarked, that "religion has more influence upon mankind than all the passions combined." By applying this observation to the causes of mental derangement, the infidel conclusion has been arrived at, that religion is frequently the cause of insanity. In this, however, religion has been falsely accused of being the parent of evils which may be traced to other causes. Persons are predisposed to insanity, either from hereditary taint or constitutional tendency. In individuals so constituted, the most ordinary incidents become provocatives of derangement; and under such circumstances, there can be no doubt, as has been accurately remarked by Dr. Burrows, that a lunatic may imbibe a religious as well as any other hallucination, and yet be insane from a cause the very reverse of religion.

The physician of a lunatic asylum in England has remarked, that 'moral impulses very rarely produce insanity,' and we may add this is the case with regard to religious feeling. The writer upon whose authority we quote the above observation remarks: 'He came to this conclusion, because of nearly seven hundred cases of insanity, that he has sedulously treated, he had only *once* ascertained unquestionable proof, that either a religious or a moral cause produced the disorder. He was frequently informed, indeed, that this or the other person became religiously insane through following some sect not connected with the narrator's persuasion; but when it has been possible to get an intelligent history of the person, he uniformly found that the person had betrayed, at least equivocal symptoms of insanity, and that derangement of mind, though not palpable, had obviously existed before he became a raving devotee.'

Richmond Churchman.

ABOLITION.—A bill is before the Legislature of Missouri which provides that any person who shall in that State, circulate or cause to be circulated, promulgate or cause to be promulgated, either in writing or otherwise, any matter calculated to excite slaves or other people of color, to sedition, rebellion or revolution, shall, for the first offense, be deemed and treated as a vagrant. Upon information given to any magistrate, he is bound to issue his warrant forthwith to apprehend the accused. When brought before him, a jury is to be summoned, to try whether the accused be guilty, and if found guilty of either of the offenses set forth above, the jury are directed so to bring in their verdict, and to declare for what length of time he shall be sold as a vagrant, not to be less than three nor more than twelve months. The offender is immediately to be offered at public sale by the Sheriff or other officer, on the warrant of the magistrate, to the highest bidder, when the usual proceedings take place to secure the payment of the money. For the second offense, he is to be sentenced to the penitentiary for a time not exceeding five nor less than two years."—*Jour. Com.*

THE CHOICE OF A WIFE.

The whole secret of choosing well in matrimony may be taught in three words—*explore the character.* A violent love-fit is always the result of ignorance; for there is not a daughter of Eve that has merit enough to justify romantic love, though thousands may reasonably inspire that gentle esteem, which is infinitely better. A woman-worshipper and a woman-hater both derive their mistake from ignorance of the female world; for if the characters of women, were thoroughly understood, they would

be found too good to be hated and yet not good enough to be idolized.

THE BEST OF WOMEN.

She who makes her husband and her children happy, who reclaims the one from vice, and the other to virtue, is a much greater character than ladies described in romances, whose occupation is to murder mankind, with shafts from the quiver of their eyes.—*Goldsmith.*

God looks not on the oratory of your prayers, how elegant they be; nor at the geometry of your prayers, how long they be; nor at the arithmetic of your prayers, how many they be; nor at the logic of your prayers, how methodical they be; but the sincerity of them he looks at.—*Brooks.*

BIBLICAL LEPERTORY.

Art. I. Protestantism, a clear and forcible article understood to be from the pen of a distinguished layman.

Art. II. The life of John Calvin, the great Reformer, by Paul Henry, pastor of the French Church at Berlin, Vol. 1st, 1835. 2 Joannis Calvini, Theod. Bzæ, Henrici IV. Regis, aliorumque illius ævi hominum Literæ quædam nondum editæ. In memoriam sactorum Genevensium ante tria sæcula emendatorum ex autographis in Bibliotheca Ducali Gothana, edidit Car. Goult. Bretschneider, Th. et. Ph. D. etc. Lipsiæ, 1835, 8vo. pp. 228.

Art. III. A Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee, translated from the Latin of William Gesenius, Doct. and Prof. of Theology in the University of Halle, Wittemberg, by Edward Robinson, D. D. late Prof. Extraord. of Sacred Lit. in the Theol. Sem. Andover, Boston, 1836, pp. 1092, 8vo.

Art. IV. A plea for Voluntary Societies, and a Defence of the decisions of the General Assembly of 1836, against the strictures of the Princeton Reviewers, and others; by a member of the Assembly; New-York, John S. Taylor, 1837, pp. 187.

REVIVALS.

There is a good revival in progress in the church in Richmond, N. Y. Also, in other towns in Oswego co. The Lord has visited this county with great blessing during the last six months. Scores have been hopefully converted.

ROCHESTER.—In one of the churches there are conversions almost every day. There have already been some 20 or 30 in the course of 4 weeks. These are the results of personal efforts for individuals, without any general effort.

So too in Perry Bergen and Palmyra there are revivals in progress.

RELIGIOUS SUMMARY.

Death of Moravian Missionaries.—The death of seven Moravian missionaries in the West Indies, is noticed in a late London Journal. These devoted servants of Christ were cut off by the yellow fever.

Less than 500 years since, the New Testament sold for nearly two hundred dollars; now it can be purchased for ten cents!

A negro burnt in Arkansas.—We have been informed that the slave William, who murdered his master (Hawkey,) some weeks since, and several negroes, were taken by a party a few days since, from the Sheriff of Hot Spring, and burned alive! Yes, tied up to the limb of a tree, a fire built under him, and consumed in slow and lingering torture.

Ordained, on the 4th inst. at Cornwall, over the Congregational Church and Society in that place, the Rev. Lamson Miner.

Ordained to the pastoral care of the Congregational Church and Society in Sunderland, Ms. 28th ult. Mr. Solomon B. Ingham. Sermon by the Rev. Dr. Humphreys. The new meeting house was consecrated at the same time.

Memoir of Mr. McDowall.—We are informed that measures will be taken to have a memoir of this devoted Christian philanthropist, to be prepared by one who has been familiarly acquainted with his public course. Persons who are acquainted with important incidents, or possessed of letters and other writings illustrating his character, are requested to communicate them. Such materials may be sent to the editor of the Evangelist, or to William Goodell, of Utica, and they will reach their destination.

In 1698, according to Fletcher of Saltoun, there were in Scotland more than 100,000 people begging from door to door, and all living without regard to the laws of God or man—murders, and of every species of disorder, and vice, and crime, being very common among them. At that time the whole population of the country did not exceed 1,000,000. In the course of 67 years, such an entire change had been wrought through the influence of religious instruction, that, at the autumn circuits in 1757, not a single person in all the country was found guilty of any capital crime.

MARRIED.

At Farmington, Dec. 11th, Mr. Charles A. Warner, of New Britain, to Miss Matilda, eldest daughter of Mr. John Clark.

In Woburn, Professor Roswell Clark, of the University of Pennsylvania, to Miss Mary Brewster Baldwin, daughter of the late Col. B. F. Baldwin, of W.

In Newton, Upper Falls, by Rev. O. Crane, Mr. William H. Davis, to Miss Mary Gordon, both of Lexington.

DIED.

In this city, on the 10th inst. Mr. Lucius Prindle, aged 37.

In Suffield, on Sunday evening last, Rev. Ebenezer Gay, in the 71st year of his age.

At Simsbury, Dec. 12th, Miss Ursula Stebbins Cornish, daughter of Deacon George Cornish, aged 20 years.

In West Springfield, 26th ult., Maj. Linus Flagg, 49, one of the special commissioners for the county, and representative elect for W. Springfield.

In Orange, Vt., Mr. Eben Hancock—killed instantly by the kick of a horse in the breast.

In Springfield, N. H., Mr. Daniel Stevens, in consequence of having attempted to swallow a large piece of roasted meat which could not be removed after he had taken it into his throat.

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